

220.800.5963

THE PRIMARY CHARGE

OF THE

Rt. Rev. David Williams, D.D.

BISHOP OF HURON

DELIVERED BEFORE

The Synod of the Diocese

IN THE

Synod Hall, London, Ontario

JUNE 20, 1905



LONDON, ONT.

A. Tait & Co., Printers

1905

RESOLUTION.

The following Resolution was adopted by the Synod of Huron at its last meeting in June, 1905:—

"This Primary Charge of the Bishop is of such importance that it should, in our opinion, be placed in the hands of every member of the Church, as we are of the opinion that the careful study of the practical and moral subjects which are dealt with in such a comprehensive and scholarly manner would have a most beneficial effect upon the life of the Church at large."

It was further resolved, (1) "That the whole Charge be published in pamphlet form, and freely circulated throughout the Diocese."

(2) "That arrangements be made for its extensive publication in the secular and religious press."

(3) "That arrangements be made for its sale at a moderate cost in the chief centres of the Dominion."

aw no
5-967

THE PRIMARY CHARGE

OF THE

Rt. Rev. David Williams, D.D.

BISHOP OF HURON

DELIVERED BEFORE

The Synod of the Diocese

IN THE

Synod Hall, London, Ontario

JUNE 20, 1905

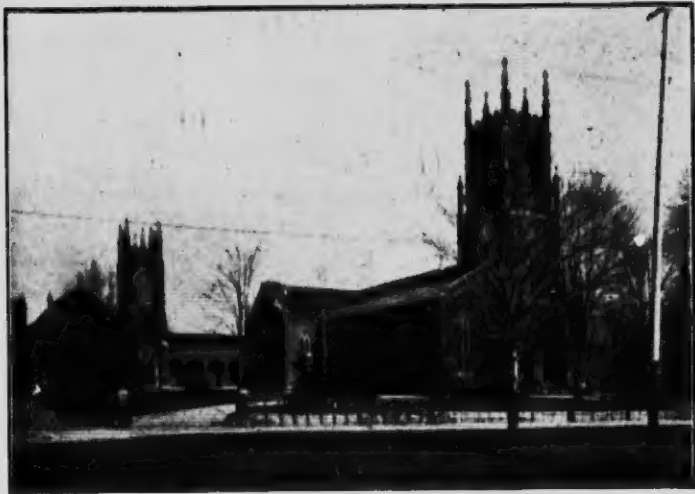


LONDON, ONT.:
A. Talbot & Co., Printers.

1905.

1905

(8)



ST. PAUL'S CATHEDRAL AND SYNOD HALL,
LONDON, ONTARIO.

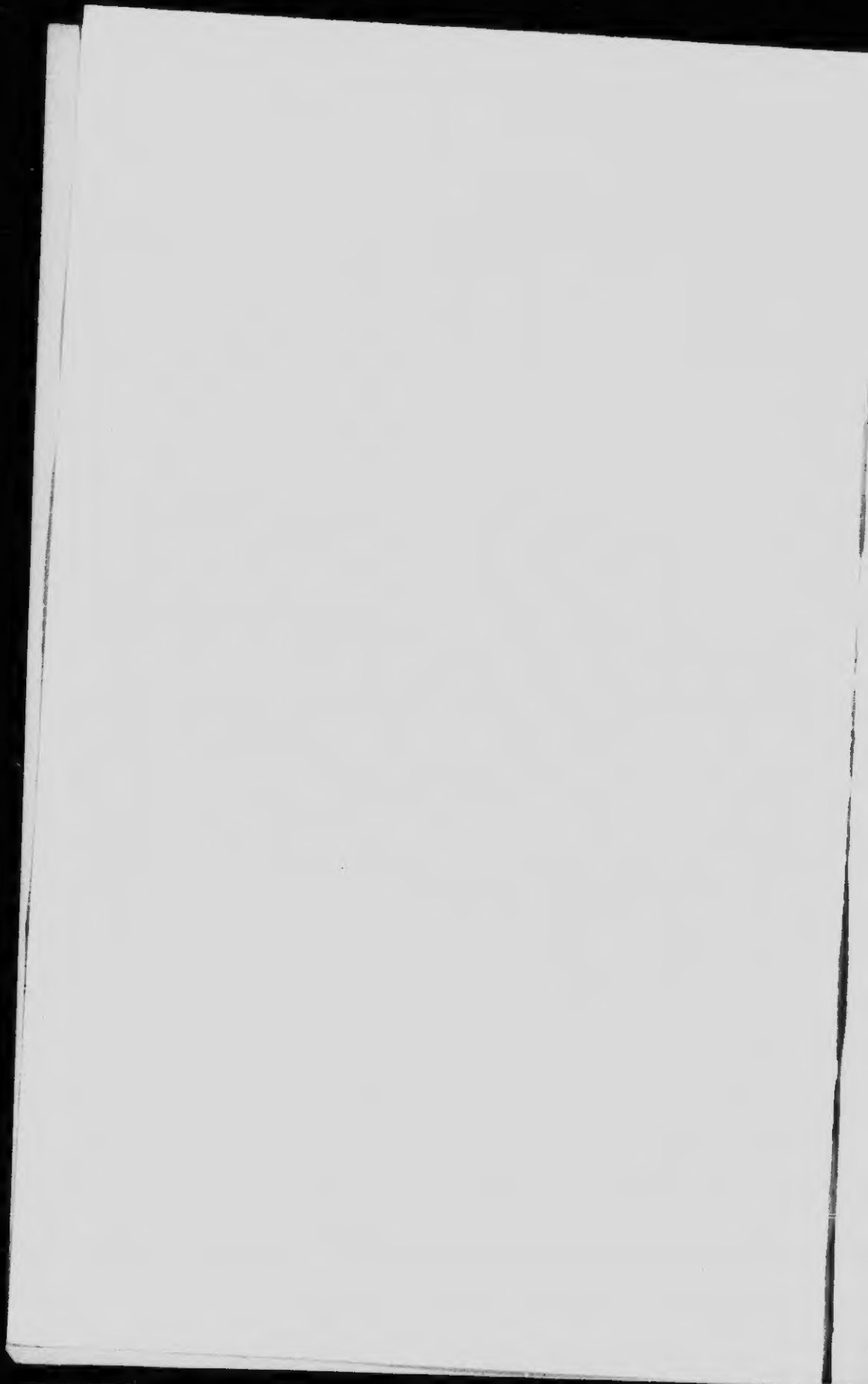
25967

83VINORA OL18U9

0 910953 A0A0A0 70



BISHOP OF HURON.



BISHOP'S CHARGE.

Reverend Brethren and Brethren of the Laity:

It is with great diffidence that I meet you in this first Synod since you elected me to the high and holy and responsible office of Bishop. That diffidence springs from several sources.

First, from the fact that I have been called to succeed one of the most saintly men of the present generation, whether within or without the Anglican communion. What we said of him when our hearts were full during the first days of our bereavement is what we would still say of him.

He has bequeathed to us the memory of a saintly character and a preacher of righteousness.

Though his name is not associated with any great institution that he founded, or movement that he inaugurated, so that his fame or his name might be known to succeeding generations, yet his influence was profound upon the life of this Diocese and the atmosphere of the Synod, and we all have absorbed something of his meekness and gentleness and something of his faith in God's guidance and presence that will never pass away. But all this only makes it more difficult to succeed him in this office. "The tender grace of the day that is dead" charms and fascinates and we think that it will never return. Perhaps it will never return in the same form—the meekness and gentleness and profound faith and spirituality of mind and burning eloquence—these will never return—at least in the forms we knew so intimately and loved so well in him. Yet under such conditions the voice of the Eternal to every generation and to us is clear and ringing: "As I was with Moses, so will I be with thee." "Be strong and of a good courage." Believe in the saintly past, but believe also in the Divine present. The great and the saintly ones have gone, but He who made them great and saintly still remains. And we shall best honor their memory and follow in their steps, not by trying to imitate the outward form of their excellence, but by doing God's will in our own way, consecrating to His service whatever gifts we possess as they did theirs, and by meeting our tasks and problems with the same courage and faith. This if we do, "God even our own God, will give us His blessing."

And then in the second place—though the remark may sound trite and formal—there is the newness and magnitude of the work. Even physically it is a great strain to attend to all the work of a Bishop of such a large Diocese, and there is in addition all the mental anxiety. For the first time I have entered into the meaning of St. Paul when he spoke of having to bear "the care of all the Churches." If in the beginning or in the course of my work I shall make mistakes, I hope you will treat them indulgently. It has been said that if a man will not make mistakes, he will make nothing else. I hope that the mistakes will be few, and when they are made I hope also and pray that you will generously forgive them. As I said to you once before, to err is human, to forgive is Divine. The first is likely to be mine, I trust the latter will be yours.

And then there is still a third reason for diffidence, viz.: That we live in very critical times in the history of the Church, in the history of our country, in the history of the world, such times in fact as have not been witnessed since the days of the Reformation. And like all critical times, these are times of great opportunity, times when if wisdom and courage and patience and love are displayed by those called to be leaders, great gains may be made in the advance of Truth and Righteousness, of progress and civilization, or in other words in spreading the Kingdom of the Lord Jesus Christ. And as one looks out upon the illimitable possibilities before us while conscious of our weakness and that our failure, if we fail, must be measured by our opportunities, one's spirit fairly quails; and in all humility and sincerity I ask for your help and sympathy, your counsel, and your prayers, that God the Holy Ghost may endue us with that wisdom and courage and patience and love which will enable us to plan wisely and act courageously in guiding the destinies of the Church.

Deeply realizing all this, my aim to-day will be to give in briefest outline an expression of my own convictions as regards the conditions which confront us as a Church in this Diocese, and what our attitude towards them ought to be.

THE CHURCH'S POSITION.

The first subject upon which I would address you is in regard to the Church's position, especially with reference to other bodies. Churchmen sometimes seem not to know where they stand, and others from prejudice or ignorance persist in misrepresenting the Church's position. Truth will be served best and the cause of the unity of Christendom will be best served by a clear understanding of our position.

1. First, let us be quite sure that the Church of England holds the truth of the visible Church—that Christ not only projected an ideal of the Church, but founded an actual visible society of men and women to exemplify the new life and to carry on His work on earth after His Ascension, and that He endowed this society with illimitable powers for growth and expansion to meet the needs of all the ages and of all races and of all climes; that this society has had from a very early date a distinct organization and a continuous though chequered history, and that the Holy Scriptures form its standard of faith and conduct; that this society has spread over the greater part of the world; that each branch of it is independent of all foreign control and subject only to the supreme Headship of the Lord Jesus Christ. This society we call the Holy Catholic Church. This is the society for which our Lord thrice prayed that it might never be divided—that its members all should be one, and that its unity should be visible before the world and of such a nature as to convince the world that He had come from the Father. Such is the Anglican position as to the nature of the Church.

2. Secondly, let us definitely understand that when the Church of England reformed herself in the sixteenth century, she did not make herself a new Church. On the contrary, the Church goes back to Apostolic times. The English Reformers revised and purified, but they did not destroy anything essential to the existence of the Church. "The English Church after the Reformation was as much the English Church as Naaman was Naaman after he had washed in the Jordan." (The late Bishop Wordsworth, of Lincoln.)

3. Then lastly let us thoroughly understand that the Church of England is Protestant. The name Protestant comes from the early part of the sixteenth century; but the thing which it signifies is much older, and represents, in fact, the continuous protest of the Church against errors and corruptions, and you find it in the prophets of the Old Testament, in the utterances of our Blessed Lord Himself, in the writings of St. Peter and St. Paul and St. John in the pages of the New Testament, and in the utterances of the great councils of the undivided Church.

And thus we arrive at the distinctive characteristic of the Church of England as at once Catholic and Protestant in the truest sense of those terms, and in fact occupying a mediatorial position between the extremes of reformed and unreformed Christendom. She is Catholic not only by her expansive power and present world-wide position, but also by her doctrine—the maintenance of the fulness of the Catholic faith; by her polity—the preservation of the historic Episcopate and the

principle of authority; by her Liturgy, which is the embodiment of the continuous devotional life of the Church; and by her continuous and unbroken history. On the other hand she is Protestant in that she makes Holy Scripture the one absolute standard of Christian doctrine and conduct, in her insistence upon complete liberty of conscience, and the right of every believer to direct and immediate access to God in Christ, without the necessary intervention of any human agency.

This wide comprehensiveness, this inclusion of what is true and essential in both the Roman Catholic and the Protestant position, while excluding the extremes of both, is often misunderstood even by Churchmen, and many have been the attempts to narrow down the Church to one or the other type. But that would be to convert the Church into a sect or party and the whole truth is never found with any one party. Besides, we must never forget this fact, that progress and life are maintained through the conflict and interaction of two apparently opposing tendencies or forces—the centripetal and centrifugal, we may call them. These two opposing tendencies meet us everywhere in nature, in social and political evolution—in the very constitution of the universe. So they are found in the Church—the tendency to centralization and the tendency to diffusion—the principle of authority and the principle of freedom and independence. Each acting alone results in a caricature of the truth and has resulted, as in the Roman Church, in spiritual despotism, or, as in some of the extreme Protestant sects, in spiritual anarchy. Each needs the other as a corrective, and truth and righteousness will be promoted only when each is recognized, when the two tendencies work together in harmony.

Moreover, the same comprehensiveness is evinced by the fact that the Anglican Church has refrained from imposing fresh conditions of membership or of communion and thus once again avoided the extremes of both the reformed and unreformed communions. Wherever the other communions, whether Protestant, or Greek, or Roman Catholic, differ from us, it is because they have imposed restrictions and limitations upon their members as regards faith and conduct, restrictions and limitations often too heavy to be borne and not warranted by Apostolic precedent.

For all these reasons we say that the Anglican Church holds a mediatorial position between the Churches and seems as though destined to be the rallying point for a re-united Christendom.

CHURCH UNION.

We hear much in these days about Church union, and we cannot but rejoice to learn that the hearts of God's people are,

at last awakening to the need of union. The present movement has originated and as yet is confined to other Protestant bodies than the Church of England. We do not complain. We initiated a movement towards union some 20 years ago and the celebrated Lambeth Quadrilateral remains as the official statement of the Church of England's position. While it did not lead to union with any Church, it held up before Christendom the necessity of unity and perhaps remotely paved the way for the present movement. Whether this be so or not, it is our duty to further the present movement in every way open to us, by our prayers, by our sympathetic interest, even though not yet invited to take part in it. The communities which are now negotiating for closer union, must in order to achieve it, relax some, nay, a vast number, of the restrictions and limitations to which I have already referred, and the more this is done, the nearer they will come to the Anglican position. In fact, as soon as they each relax the terms which now divide them from one another they *ipso facto* throw down the boundaries which divide them in matters of faith from the Church of England, for the wide, tolerant charity of the Church of England already admits the diversities of doctrine which they severally represent.

It is principally, I think, misunderstanding of our position which has kept our Protestant brethren aloof from us so long. It is the duty of Anglicans to promote a better understanding with them, to recognize and to make known the fact that the great majority of them are separated from us by no insuperable differences of doctrine but by a tradition which they have inherited from the intolerant days of our fathers. There is room in the Anglican Church for everyone who believes in the Lord Jesus Christ, provided he holds this faith in love, allowing his brother to hold the same faith in his own way. Because of this wide comprehensiveness, there have always been differences *within* the Church of England parallel to the differences without. You hear of no such differences within the other bodies, at that mainly because the restrictions and limitations which they have put upon themselves prevent freedom of thought or compel all to look at truth in one way. It is otherwise in the Anglican Church, as it was otherwise in the Church of the New Testament. To realize this wide charity, to agree to differ in love, this has been a hard lesson for us to learn, and we are only now beginning to learn it effectively. We need not expect that others, who have missed the discipline which has been ours—the discipline of enforced association in common work with those who differ from us—will overcome their prejudices easily, easier than we are overcoming ours.

But in speaking of the unity of Christendom, let us remember that when the reformed communions of the west have come together, the unity of Christendom will not be complete, and the prayer of Christ will not be fulfilled till the Latin and Greek and Eastern Churches (reformed and purified of course they must be) are included in that unity. They represent energies and aspects of religious life necessary for the fulness of the truth as it is in Jesus, and any unity which would ignore them or any section of Christians, would really not be the unity we desire. Better still have disunion than unity at the sacrifice of some force or power necessary for the life and truth of the Church. And unless we are prepared to admit this we are not yet ripe for Church union in the largest sense. Nay, we have not yet grasped the full meaning or position of our own Anglican Church, and a few years more of disunion may be necessary to teach us more charity and to see more deeply into the forces that are necessary in the up-building of the Body of Christ. However much we may deplore disunion, I am not sure but that considering our human limitations this period of disunion was necessary to the working out of a larger and deeper and truer unity—to teach us this lesson, that we have need of each other, even of those who differ most from us; and that what we need is not that any one vital principle—whether the principle of authority or the principle of liberty—be stamped out, but that the two should be harmonized together in love. We want in the united Church of the future the strength of all parties, but the tyranny of none. And because the Church of England, like the Church of the New Testament, includes in its unity such varied and diverse aspects of the Truth, such varied tendencies and types of life, it is for this reason that we believe that she is destined to be the rallying point for Christendom, that the reunited Church of the future will preserve and present to the world that charity and comprehensiveness which are to-day the distinguishing marks of the Anglican Church. And therefore we wait with hope the result of present negotiations between our brethren, and pray that they may be saved from all error, ignorance, pride, and prejudice in their deliberations, and that God the Holy Ghost, the Spirit of Truth, may be their Guide. At all events I feel sure of this, that when they have removed the restrictions now dividing them from one another there will be no barriers of doctrine severing them from the Anglican Church. The only barriers that will remain will have reference to polity, and I venture to think that, these would not and ought not to prove insurmountable.

BIBLICAL CRITICISM.

This is a subject of profound importance to the whole Church and men seem to be somewhat bewildered as to what to think of it. To some the results of criticism seem to sap the very foundations of the Christian faith and they are filled with dismay; to others, and this is my own conviction, Biblical criticism seems to be but a part of that process of "shaking the heavens and the earth" which is taking place in this generation in order to remove "those things that are shaken" as "things that are made," so that "those things which cannot be shaken may remain," and therefore it is part of the work of the Holy Spirit in this age. Criticism is part of the intellectual atmosphere of the age, and we can no more escape from it and from having to do with it than we can ignore the theory of evolution, or steam and electricity, and all changes which have followed their adoption; and to refuse to have to do with it is folly and blindness, to proclaim ourselves to be out of sympathy with the age in which we live.

Indeed, we might see that the present state of things was inevitable. Our conception of history, philosophy, nature, have all changed fundamentally during the last twenty-five or thirty years. A similar change is passing over our conception of the Bible.

The rich discoveries of archæological remains in Biblical lands, the larger knowledge of Semitic languages and especially of Hebrew, the new lights shed upon the institutions of Assyria, Phœnicia, Babylonia and Arabia, by discoveries in those countries, the comparative study of religion and the advance in critical methods; these are parts of the new equipment of Biblical scholars to-day. It would be strange if all the new knowledge and new methods did not lead men to modify or re-adjust some opinions held formerly on the authority of mere tradition or popular opinion, and as a matter of fact they have produced changes in the interpretation of the Bible comparable only to the changes produced in other departments by the discovery of evolution and the employment of steam and electricity.

But in all processes involving great and fundamental changes, whether intellectual, social, or political changes, there will always be exaggerations and extremes advocated by wild and extreme men. It is not otherwise with Biblical criticism. There is criticism and criticism. The merely destructive critic is like the anarchist in politics. His work may cause temporary trouble, but it will have no effect upon the main stream of progress. But there are constructive critics who build more than they destroy, and it is of these we must take

count, for they represent some of the most devout Christians and the profoundest scholars in the Church. They seek not to destroy one iota of the truth, but only to place it on a humanly more secure foundation.

It is folly for us to depreciate criticism, merely because of the vagaries of some critics; for criticism is our best human weapon for the vindication of Truth and the overthrow of falsehood and superstition. Criticism, reverent and honest, has no dangers to truth, but it is a burning fiery furnace to falsehood and superstition. Let it never be forgotten that to the application of criticism we owe our present intellectual and religious freedom. It was the rise of criticism, of independent and fearless research, that led to the Reformation, which was nothing but the application of criticism to the history and position of the Church. It was met with a storm of opposition and abuse; but the result was the overthrow of the whole fabric erected upon tradition and superstition and a signal triumph for liberty, and progress and truth. The temporal power and spiritual tyranny of the Medieval Church were shown to be no part of the true Church, but the usurpations and inventions of ecclesiastics. This was achieved by the agency of criticism, and we glory in the result.

Some fifty years ago the same criticism was applied to the books of the New Testament. The first result was consternation. We have seen what may be termed the close of criticism as regards the New Testament, and now the New Testament is more than ever the Word of God to us, for now we accept these books because we know that historically they are what our traditions declared them to be. But we no longer rest them on tradition, but on knowledge.

And now that the same process, applied so successfully and fruitfully to the history of the Church and the New Testament, is applied to the Old Testament, the first effect again is consternation among the timid and violent opposition from the champions of mere traditionalism. Let us have patience and faith. If the Bible is God's book, He will over-rule all the temporary exaggerations of extremists and finally vindicate the honor and truth of His Word and establish it on the best and soundest basis for acceptance by His people. Truth is mighty and will prevail, because it is of God. If we only possess our souls in patience for the time being, I believe that most of us will live to see the day when the Old Testament is just as securely fortified in its position as God's Word, as the New Testament is to-day.

I hold no brief for critics, high or low, nor am I bound to accept all or any of their theories; but it is dishonest to deny the value of their work for truth in the past. It is useless to

shut our eyes to what is taking place in front of our faces or bury our heads in the sand of prejudice and tradition, and, ostrich-like, to think that, because we refuse to see dangers or changes, therefore there are none. Equally useless it is to denounce all critics indiscriminately as heretics and deliberate subverters of the faith—useless and foolish. Let us take warning from the sixteenth century. Remember how Erasmus and his companions were assailed with the cry, "Beware of the new learning, beware of novelties." And although the new learning then, as now, only dealt with the external aspect of the Scriptures, the monks, the advocates of tradition, fought against it as if it were for life or death, and as Froude, the historian, says, "By identifying knowledge with heresy, they made orthodoxy synonymous with ignorance."

But now let us ask what really has been the result of modern criticism and research upon the value of the Bible? I answer unhesitatingly that the essential message of the Bible is wholly unaffected by these researches and criticisms which deal with the external aspects and conditions of the Revelation. It is necessary to distinguish between the essential and the accidental in the Bible. What is the object of the Bible? What is the essential message of the Bible? Surely it was not intended as a text-book of geology or of astronomy or of physiology or of ancient history. For accurate knowledge on these subjects we go to the books of modern specialists in these sciences and not to the Bible. The Bible was not intended to anticipate the scientific knowledge of the twentieth century. Indeed, you may learn all the geology, physiology, history and astronomy contained in the Bible and yet miss entirely the essential message of the Bible. All these are merely accidental, and the writers of the Bible were not, neither do they claim to possess any knowledge or authority, above their contemporaries in these respects. What they claimed was (and this is their peculiar distinction) that, on questions of truth and righteousness and the Divine will, they spoke in the name and on the authority of God. It was on these subjects that they proclaimed "Thus saith the Lord." No, not to teach scientific knowledge, but to reveal the will of God—His purpose of Redemption—this is the essential aim of the Bible. The Old Testament is the progressive history of that purpose till it culminated in Christ. Therefore the Old Testament is not a continuous history even of the people of Israel, for whole periods are passed over without a word. All the outward knowledge, even the historical parts, found recorded in the Bible, are not used merely for the sake of the record, as scholars and historians would write, but all is used with a view to revealing this Divine purpose.

"The progressive revelation of the Divine purpose of salvation that culminated in Christ"—that, in short, is the aim of the Bible, and that is wholly unaffected by the new learning. The new learning has to do with the outward accompaniments of this revelation, with the language in which it was written with the structure and methods of composition, with the authorship and date of the books which contain it. In short, it has to do with the outward history of the casket which contains the jewel; but the jewel is more precious than the casket, and if the jewel is untouched, shall we quarrel over the history or manufacture or date of the casket?

CRITICISM AND PREACHING AND DEVOTIONAL STUDY OF THE BIBLE.

An important question for the Clergy arises as to how far they are to refer to critical topics in their sermons. I would say that the need to refer to such questions very seldom arises. The Clergy of course must study the subject of criticism, for their people study it, and it is important that they should be able to guide their people wisely. Unless they study, they cannot act as guides to their people. They must study, but they need not accept any and every conclusion. Let them rely upon the guidance of the Spirit of Truth and they will soon learn what to accept and what to reject.

But now having said that, let me also say, emphatically, that it is utter folly for the Clergy to deal with questions of criticism in their sermons. These are literary and historical subjects, and the pulpit is not the place to lecture on literature and history. In the pulpit we are to preach the Word of God. Our first aim is to proclaim a spiritual message—to preach the Gospel of Jesus Christ. The spiritual lessons enforced should be based upon sound interpretation, but the literary and historic grounds should not be forced into view. Such *data* will only bewilder the minds of men untrained in questions of literary and historical criticism; and sermons on the Old Testament, in which large space is given to those questions, will only lead to unprofitable disputations, and merely rouse intellectual curiosity rather than contribute to the renewal of strength and the upbuilding of the life in Christ.

And what I say to the Clergy about preaching, applies to all in their reading of the Bible. It is just as unprofitable for the average man to spend much time or thought over those outward questions of mere scholarship, as it is for the Clergy to preach them. They lead men away from the true use and value of the Bible.

There are three ways of reading the Bible: The critical, the homiletical, and the devotional. The first, of course, refers

to questions of literary and historic interest. It has to do with the outward setting of the truth. The second way is to read it for the sake of the material for sermons or addresses that may be found in it. This is a temptation to which Clergy and Sunday School teachers are apt to fall victims. Excellent and necessary as these two ways of reading are in their proper place, the highest and the only spiritually profitable way is the last, the reading for the sake of ascertaining and appropriating the spiritual truth and lesson which it contains. In this last and highest way our Lord and His Apostles are our truest guides and examples. Think of our Saviour's use of the Old Testament! How He transfigures every passage with a Divine fulness of meaning. Think of the use of the same Scriptures by His Apostles in the Acts, or by St. Paul in his Epistles. It is ever the spiritual and moral lesson that they dwell upon. Let us take them for our examples.

Brethren, I plead for more devotional reading of the Bible. We are bidden to search the Scriptures. Is the Bible read now prayerfully and regularly by the people around us? How often the Bible is left a prey to moths in the least-used room in the house or remains the dustiest book on the shelf! To speak plainly the ignorance of the Bible to-day is appalling. Men know practically nothing of it, beyond a few details and texts. Of the Bible as a progressive revelation of God's purpose and will they know nothing and apparently care nothing. Consequently any enthusiast or charlatan can proclaim himself or herself a prophet, and disciples will flock to them by the thousand, who ignorantly think that they are following Christ, although the teaching may be fundamentally anti-Christian. So long as this ignorance of the Bible prevails we need expect nothing else. But the evil does not end with this anarchy of religion. Moral results will follow deep and degrading. Can we wonder at it? The pressure and the fierce competition of this present life leaves no time or taste to read and to think of the home of the unseen world and the claims of our spiritual being. So we starve our souls. Can we wonder if under these circumstances, the eternal majesty of God's truth and the eternal obligation of His moral law do not appeal to men? Can we wonder with the utter neglect of the Scriptures which speak of God and eternity and truth and righteousness, that conduct is becoming a mere matter of profit and loss, that right and wrong are being displaced by legality and illegality? If those Scriptures which insist on looking at the whole of human life from God's point of view are ignored, is it any wonder that men's aim now is to please God or imitate Christ, but to square their conduct with their age and set, and

that, provided they can do this and avoid detection and public exposure, they care not to what secret degradation they may sink, or what secret dishonesties they may practise, whether in public or in commercial or in private life. Evidence from public life, from the commercial world, and from private life in Canada (such for instance as electoral corruption, gambling in stocks, and the decreasing birthrate) show only too plainly that this is the way we are drifting to-day. Is it any wonder when the Word of God, which speaks of truth and righteousness, has been replaced by sensational novels and the Sunday newspaper? What will be the end of it all? Would that our people would consider that! For the full evil effects of this ignorance will not be felt just now, but in the next generation, for the present will be deterred from the vilest forms of sin by the traditions inherited from older and better days. But if present indications are the first fruits, we can easily picture what the harvest of this ignorance of the Bible is going to be.

But what are we to do? How can it be remedied and removed? That brings me to the next subject which I want to dwell upon.

RELIGIOUS INSTRUCTION OF CHILDREN.

Let me say at once that the most effective way of all and the one which would be most consistent with our profession of the Christian faith would be by imparting definite religious teaching in our day schools. I know that the atmosphere about this subject is just now charged with electricity, yet that ought not to blind us to the deficiencies of the moral training which we give to our children.

Perhaps some remarks of Justice Street a few years ago in Hamilton, respecting juvenile crime, will serve to introduce the subject. "These young fellows," he said, alluding to the youthful prisoners before him, "were sent to the public schools where they were never taught, as far as I understand, any principles of morality at all. They were simply taught reading, writing, arithmetic and a smattering of other things, but they were not taught the difference between right and wrong. My impression of the way in which a great many children are brought up in the schools of the country is this, that they grow up without any idea of right and wrong." These words are not the words of a religious partisan or of a Clergyman, but of one distinguished for his moderation, of one accustomed to weigh evidence and connect together causes and effects, and to weigh his words before uttering them, knowing the importance which the public attach to judicial utterances. And that is his verdict upon the moral results of our school system.

The recent deplorable exhibition of criminality in Toronto will perhaps add to the weight of those words, especially when coupled with the fact there were 450 offenders tried in the children's police court of Toronto last year.

Where do we morally train our citizens? What are the influences that play the greatest part in the formation of the children's character? They are mainly three: the home, the Church, the school; and of the three, the last is perhaps the most important, especially for the great majority of our children, the children of our working classes. Under modern conditions the influence of the home is greatly reduced. The hours of work are such that the father sees but little of his children. Moreover, the state has taken from the parents the responsibility for the secular education of the children, but not for the religious. The state has become a sort of additional and more powerful parent, not only supplying instruction, but compelling attendance at school. The Church has paralleled the state by her Sunday Schools. The consequence of this has been to produce in parents a lessened sense of responsibility for the education of their children. If the state and the Church undertake to educate them, why should they worry about what or how to teach? And apparently the vast majority of parents do not worry. But there is an enormous difference between the state schools and the Sunday Schools, which parents are apt to overlook—a twofold difference. First, the state schools meet for about 25 hours in the week, the Sunday Schools meet for one hour. Secondly, the state schools compel attendance and discipline, while the Sunday schools can compel neither. Not more than three-fifths of the available children attend the Sunday Schools. But, assuming that the teaching is equally efficient, and that all the children attending the day schools also attend Sunday Schools, the Sunday School can only accomplish one-twenty-fifth of what the day schools can. Is this material life twenty-five times more important than the moral life of the children? Is moral truth twenty-five times easier than arithmetic or grammar? Is it any wonder that our children grow up in practical ignorance of the Bible and of moral truth? The state is blind in tolerating such a condition—blind and inconsistent. What is the object of the state in providing free schools? Its first and chief aim is to train the coming generation in the duties of citizenship, to turn out good citizens. That is the first object. But good citizenship depends upon character, not upon one's stock of information. But you cannot produce high character without religion. For the ultimate sanction of conduct is religious, consists in the sense of responsibility which man acknowledges to his Maker, that he is accountable to One

whose judgment is perfect and knowledge absolute and Who has revealed His will in the Bible. Without that conviction what motive or warrant to virtue have we? None except self-interest—either the fear of detection and punishment or the hope of earthly profit or pleasure. If a man does not own God, there are to him no eternal principles of right and wrong—only material profit or loss. And yet this ultimate sanction of good conduct, this ultimate guarantee of good citizenship is not taught in our school system and mere aptitude for business made the chief end of education. Which is likely to make the best citizen in the long run: the man who has been trained to recognize the immutable obligations of the moral law as governing his whole life, or the man who has been taught merely how to seize the opportunities of life and turn them to his own advantage? The latter may be and too often is, morally bad; the former, whatever may be their outward fortunes, will at least be honest, truthful and trustworthy. I do not say that it will necessarily follow that the man trained in one way will always be good and the man trained in the other way always bad; but, in so far as the two systems are concerned, the one is calculated to develop *righteousness* and the other *cleverness*, which may be turned to very ignoble purposes. Such being the case, it is time for us to pause and consider our ways in reference to our school system. If the Protestants of Quebec can agree upon a common course of religious instruction in *their* schools, why cannot we in Ontario? Hitherto, it has been prevented, partly I think, by jealousy and suspicion of the Anglican Church; but it is time for that old suspicion and jealousy to be dead and buried in Ontario. I yield to no one in loyalty to the system of national schools. I would have no other. But, I want the training which they give to be more efficient as a preparation for the duties of citizenship.

But in the meantime, and until we can get such instruction in our common schools, we must urge upon the parents the necessity of waking up to their responsibilities for the religious instruction of their children and co-operate with the Sunday School. After all, the Sunday School is, or ought to be, only an annex of the home. The parents must help and add to the teaching of the Sunday School, or else the teaching of the children will be only of the most desultory and fragmentary character. The home is the proper moral training school, and parents must not allow themselves to be misled by the analogy of their relation to the state schools and abdicate also their responsibility for the moral training of their children. Let them see to it that their children attend regularly that so the continuity of teaching may be preserved. Let them help

their children in their lessons. Their own knowledge of the Bible will be greatly enriched by the effort. Let the Sunday School lesson be talked about as a serious work and let the parents themselves study their Bibles. If the children see their parents taking only an occasional look at the Bible, can they be blamed if they come to regard it and the Sunday School where it is taught as quite unimportant or mere drudgery which belongs to childhood and from which they long to be free? Children are very quick to discern what we consider important or otherwise. Therefore, let us give them examples of interest in God's word. But while parents can help the Sunday School in the ways above mentioned, let us remember that the best of all ways is by being themselves examples of all that is taught. Moral habits are formed in the home by unconscious imitation. The teaching in the Sunday School has more to do with the intellectual grasp of Christian truth than with the realization of that truth practically. The home is the place where these truths must be practically cultivated, and unless the Sunday School teaching is embodied in the life of the home, it will only be so much theory and pass out of mind when the doors of the School are passed. The home is the nursery of the country, and I ask parents to realize their high and holy function as priests to their children leading them to God. As the greatest and most valuable contribution any man can make to the state is to bring up a family in the faith and fear of God, so the greatest curse he can inflict upon it is to bring up a family without that faith and fear of God, which is the very foundation of all morality and good citizenship.

THE BIRTH RATE.

Now, as illustrating the kind of evils which our irreligion is bringing upon us, you will permit me to refer to one which is likely to prove in some respects the most serious and fatal of all, for it affects the family, the state and the race. I refer to the limitation of the population by the refusal of married people to have children.

There is no need now to prove by statistics the low birth rate in Ontario. It is admitted. I shall therefore confine myself to pointing out one startling illustration of the drift in recent years which has not yet received the attention it deserves. I refer to the Public School statistics. Though the total population of Ontario has considerably increased during the past fifteen years, the school population is 36,700 less than it was fifteen years ago, and the prospect is that if things go on in the same direction, Ontario will come to be known as the childless Province.

But the most serious feature of this childlessness is that it seems to be a disease of the Anglo-Saxon race, certain to put an end to its supremacy and threatening its extinction. For it is found in the United States, in Australia, New Zealand, South Africa, in England itself as well as in Ontario and Canada. To what is it due? Let us be quite candid. It is not due to sterility; it is not due to men and women ceasing to marry; it is not due to virtuous self-restraint. No; it is due in the first place to godless and materialistic views of life, resulting in processes of prevention, always degrading and sometimes criminal. The Divine purpose of marriage as God's means for the preservation and propagation of the race is ignored. Marriage has ceased to be regarded as a Divine ordinance, and is looked upon rather as a tie of civil convenience to legalize what otherwise would be illegal. And as there is no sense of responsibility to God in the marriage contract, so there is no accountability to God for the fruits of marriage and therefore there are no fruits. Such is the selfish love of ease that men and women baulk the purpose of God and pervert the most sacred functions of life. The rearing of children is a duty deliberately refused. The insane love of show and of maintaining a certain social position keep many young people from marrying till late in life and after marriage from having children. Young people to-day are not content to begin where their parents began and work up, but they want to begin where their parents leave off. To do this they cannot afford to have children. The pleasures and amusements of so-called society act in the same direction. To partake in the frivolous whirl of society and attend balls and dances and card parties, the most serious work of life, the most sacred object of the marriage tie is deliberately sacrificed.

Furthermore, be it remembered, that this is primarily woman's fault. It is because our women refuse the responsibility and the work of rearing children, because they refuse the glory of motherhood and prefer to live a life of indolent selfishness, that Ontario is fast becoming childless. The difficulty of securing help is some defence; but, that does not apply to the great mass of the people who never had any help. But what we have to remember is that no amount of difficulty in this regard would justify them in preventing the natural consequences of the marriage state. As it is, the marriage state is often little else than legalized libertinism. Its logical consequence will be to degrade still further the ideal of marriage, and to regard it only as a temporary union of convenience. We see this already developing in the United States whose divorces, even in the old conservative state of Massachusetts number one in every fifteen of the marriages. Along

with this degradation of marriage will inevitably follow the degradation of woman herself. A certain reflex vengeance, physical and moral, will follow by an inevitable Divine law. She will become the prey of physical disorders from which her ancestors were free. The purity and virtue and honor and refinement which the Christian religion has taught us to associate with woman will be swept away and she will become the mere tool and instrument of man's lust, as she was in the days before Christ lifted her up into newness of life; and the sensual sins of that old world may roll up once more in all their drowning muddy tide and engulf the once pure and strong Anglo-Saxon race, as they did the Roman and the Greek. Thus the degradation of marriage strikes at the root of our whole life socially and nationally.

God's primal blessing upon man was, "Be ye fruitful and multiply and replenish the earth and subdue it." The stimulus to subduing the earth came from the fruitfulness and multiplication of the race. When that stimulus is removed, the deterioration of that family or race is only a question of time. It is so again by an inevitable Divine law; and if the process of limiting the offspring within such bounds as will avoid the necessity of struggle and patience and courage is to become the ideal of the Anglo-Saxon race, its supremacy is already doomed and Canada will never be replenished by Anglo-Saxons but by some race socially healthier, and more robust, more unselfish, more anxious to fulfil God's will when He created the human species male and female, than in gratifying their passions and avoiding responsibility. What are we to do?

1. Let us teach and preach the Christian ideal of marriage as the one Divine institution for the preservation of the race; that to interfere with its natural consequences in any other way than by virtuous self-restraint is not only dangerous and degrading, but a crime against society and a sin against God.

2. Let us shew our contempt for the childless or one-child unions so common to-day, and impress upon the women what is the crown and glory of their sex, namely motherhood. In this way we may perhaps ultimately do something to counteract the down-grade process of race-elimination on which we have entered.

PROBLEMS BEFORE THE CHURCH.

But now leaving these wider problems, there are others of less extensive interest, but still of great and supreme importance for us as a Church.

THE COMPLETION OF CONSOLIDATION.

The Church needs further consolidation. So long as all the financial interests of the Clergy are centred in the Diocese and Diocesan Synod, and not in the Church and the General Synod, the Church is not really one body, but many. For all practical purposes each Diocese is still an independent community, complete and independent in its financial organization, having and managing its own funds and jealously guarding them from intrusion. The result is to cramp the Church's energies. It prevents the circulation of men in the Church, and the free circulation of men in the Church is just as necessary as the free circulation of the blood in the human body. We in the Church of England often fail to avail ourselves of the services of suitable men because financially they will lose too much by making a change. The financial interests of the Clergy should be vested in the Church and not in the Diocese.

Then besides preventing the circulation of the Clergy, our present system is a frightfully expensive one. The cost of Diocesan or Synod offices in Eastern Canada alone is probably over \$20,000 a year—the cost of our own being nearly \$5,000. All this expense is largely avoided by other bodies and might be avoided by ourselves by further consolidation. Then, besides, the centreing of everything in the Diocese has a narrowing effect upon the spirit and mental attitude of Churchmen—robs them of the inspiration which comes from dealing with larger figures and larger subjects and from the sense of fellowship in a larger body.

And because of these financial barriers to the interchange of Clergy, I doubt if the multiplication of Dioceses has been an unmixed blessing. The creation of a new Diocese has always meant the erection of fresh barriers to the interchange of Clergy. The multiplication of Dioceses has been a most expensive process, involving large additional expense merely of an official and secretarial nature; it has limited the scope of the Clergy. In short, it has multiplied centres of division and expense.

I cannot help thinking that it would be to the great benefit of the Church as a whole if the management of all the great Beneficiary Funds of the various Dioceses could be transferred to the General Synod, so that the whole Church should have only one Superannuation Fund, one Widows' and Orphans' Fund, and one Mission Fund. A great concerted effort should be made to raise sufficient capital so that there might be a general levelling up all over the Canadian Church. In the meantime, until we can have such union, let us promote

the next best thing, and at present perhaps the only practicable one, viz.: Inter-Diocesan Reciprocity in Beneficiary Funds. Yet do not misunderstand me as to the multiplication of Dioceses being multiplication of centres of division. I am not opposing the division of Dioceses; what I am opposing is the division of the financial interests of the Clergy, thereby preventing the free interchange of men. We want the additional spiritual and pastoral oversight, but not the disuniting severance of the financial interests of the Clergy. It ought not to be impossible to devise some means for dividing a Diocese for spiritual and pastoral oversight without dividing the financial interests of the clergy.

THEOLOGICAL COLLEGES.

The subject of Theological Colleges and their relation to the organized life of the Church is one that demands the earnest thought of Churchmen. Hitherto the Church has never recognised her responsibility for the proper training of candidates for the sacred ministry. This important work has been left to the private enterprise and sectional zeal of a few. Consequently the Colleges as a rule, are in the hands of private corporations and the great mass of Church people throughout the country feel no obligation to support and have not supported them. This condition is thoroughly unsatisfactory and intolerable. The very institutions on which first and above all depend the efficiency of the Church—the nurseries of the ministry—are crippled financially and are utterly inadequately manned. The result is that the Clergy are not given the training which they might and ought to receive. I know that the strength of the ministry does not consist in human learning, but in spiritual power. But the spiritual power will not and cannot be utilized to the full unless the agents are well trained and skilled in those intellectual qualifications which will enable them to apply their power to the fullest advantage.

The subject is one for the General Synod to deal with in its widest relations. Just as the state recognizes the necessity for the adequate training of teachers for the whole of our school system, so the Church must recognize the necessity of training its Clergy. The present Colleges should be brought into intimate touch with and made part of the organic life of the Church as expressed in the Diocesan and General Synods. These Synods should have an official voice in their control, and be responsible for their support. The needs of the Colleges should be kept steadily before the people and the duty of supporting them enforced constantly. The result of our present sectionalism has been to duplicate institutions doing the same work, and sometimes in the same Diocese. Perhaps we have not yet arrived at such a condition of mutual respect and

confidence and tolerance as to discuss amalgamation of such rival institutions within the Church, but certain I am that that day is coming and coming soon.

This question of the relation of the Church to the Theological Colleges affects this Diocese very closely, and has reached a crisis. The relations of the Synod and the Church to Huron College and the Western University are in a perfectly chaotic condition, and it is necessary for us to try and evolve order out of it. The two institutions are Church of England, but the Church, as such, has no voice whatever in the control of either. Either might, if it thought necessary, act in a manner hostile to the Synod. Each is an independent, self-perpetuating body. If either, or both, were strong enough financially to be independent of the Synod, there would be some reason for such a condition. But when neither can exist from day to day without support from the Church, the case is quite different.

The position of the two institutions is by no means identical, although we must consider them together.

Huron College is practically ruled from England, the appointment to the Principalship and Divinity Professorship being vested in the C. and C. C. S. Outside of the salary of the Principal, provided by the Peache Endowment, the College has practically no endowment available for the salary of Professors. It has simply the grounds and the accommodation for students. So that the College staff consists practically of one man. To this condition of things there are two very serious objections:

1. So long as the College is ruled from England, it is liable to be out of touch with the life of the Canadian Church. Principal after Principal has come out from the old land; but although excellent scholars and good men they never fitted into the Church's system in this country, and retired disappointed after a few years. This simply shows that the system is a failure, and I am firmly convinced that so long as the appointment to the Principalship and therefore the supreme direction of the College rests in the Old Country, it will, like the old management of the G. T. R., be a succession of failures.

2. Secondly, the poverty of the College and the consequent smallness of its staff render it incapable of doing efficiently the work which it aims at doing.

Now in order to place the College in a satisfactory relation to the Church, two things are necessary. First, the supreme direction of the College must be transferred from England to Canada; and, secondly, such changes must be made in the College constitution as will bring the College into more organic connection with the Church. This is a necessity, if it is to

receive from the Diocese the support that such a College ought to receive. I am glad to be able to state that the College Council has already sent a petition to the English Trustees, asking them to consent to changes along the above lines. I know that the one wish of the Council is to serve the Church, and if that can best be done by putting the College in the power of the Synod, they are quite prepared to make every concession consistent with the terms of the trust on which the money was first subscribed, viz.: that the Institution should always maintain its Protestant and evangelical character.

Then as to the Western University. This is also a Church institution, but really independent of the Church. But the Western University is not bound by any conditions like Huron College. But it has hardly any funds and no possessions. It is now enabled to carry on its work as an Arts University through its relations with Huron College, and the subscriptions of Churchmen in this country and in England, and by students' fees.

Now, here are two institutions, both Church of England, supported by Churchmen, serving the Church, and yet the Church as a body is not responsible for either, and can exercise no control over them as regards the course of study, or the expenditure of money, or the selection of the staff. I think that the time has come when an end should be put to this loose and disjointed condition of affairs. Neither institution, in its present state, is such as we would like it to be or such as it ought to be in order to be a strength to the Church, and until more satisfactory relations are established between them and the Church, I do not see much hope of improvement. If the two can be amalgamated and one strong institution evolved out of them, backed by the whole strength of the Church in the Diocese, that obviously would be the best policy; and I think that the Synod ought to appoint a strong Committee, with full power to review the whole situation and negotiate, both with the authorities of Huron College and of the Western University, with a view to consolidation of the work and the establishment of such relationship between them and the Synod, that the Church might feel and know that the institution was indeed and in truth their own, the adequate support of which was a necessity of the Diocese.

It must be remembered that we are not starting *de novo*. We are confronted with a condition, and it is our wisdom, not to let things drift because some limiting conditions are attached to one institution, but to endeavor to evolve a working system out of what we have. But in any system evolved two things must be kept steadily in view. First, the supreme direction must be in this country; and, secondly, if the Church is to be

sponsor for it and to support it, the Church must have a voice in its direction, and that officially.

We must aim if possible, to have one institution. Two divide attention and dissipate energy, and we must concentrate our energies and not dissipate them.

MISSIONARY WORK.

The Church exists in order to apply to all mankind the endowments, powers and graces which God conferred upon humanity by the Incarnation of His Son, and the sending of His Spirit. And therefore from the beginning the main part of the Church's work has been Missionary.

The Missionary awakening of the Church of England in Canada may be said to date from the last meeting of the General Synod. If for nothing else, that session will remain for ever memorable in our history as marking the day when for the first time in our Church in Canada Missions were put in their rightful place as the first and greatest and supreme work of the Church. The magnitude of the work overshadowed everything and forced men to leave all meaner things and bend their energies to the mighty task before them in the west and in heathen lands. This was as it should be, for after all, Missions do constitute the main reason for the existence of the Church. "As the Father sent Me, even so send I you." "Go ye into all the world and make disciples of all nations." "Ye shall be witnesses unto Me... unto the uttermost parts of the earth." This command of the Lord is still the great, all-compelling motive to the Church. Let it be distinctly understood that it is not an optional matter for any man or congregation, or Church, whether they will support Missions or not. It is a compulsory work; and if they refuse it, it is Jesus Christ whom they disobey and set at nought. So that when any man says "I don't believe in Missions," that really means "I don't believe in Jesus Christ." The warrant for Missions is still first and above all the words of Christ.

But now a secondary, but most powerful argument for Missions is derived from history. We support Missions because now we know from the evidence of history that the Gospel is the only regenerative moral force in the world. It is the only power that has regenerated the world in the past and the only power that regenerates it to-day. The hope of the world to-day is bound up with Jesus Christ and His Kingdom—the cause of purity, righteousness, enlightenment and progress, in a word, the cause of civilization. If He should fail to regenerate the world there is no other Saviour than He, no other remedy for the world's disease than His Gospel. So

we commend foreign Missions to-day, because we want to civilize and uplift the nations that lie in darkness. They are now sunk in the scale of being, living to the flesh, whose fruit is corruption, and the Gospel is the only power that can uplift them and enable them to rise to their true destiny, and to live the life of the Spirit, whose fruit is life everlasting. This motive applies with just as much force to Missions in our own country as to Missions to the heathen. It is because we believe in the regenerating and purifying and strengthening moral powers of the Gospel of Christ that we want to plant it in the west, at the very beginning of its life, so that the west may grow healthy and strong and on sound moral foundations from the very beginnings of its history.

It seems to me that there are three reasons especially which constitute a particularly urgent call to the Church to-day:

1. First, we live in very critical times, both as regards the history of our own country and of the world. It is needless to tell you how rapidly the west is filling with people. But we do need to be reminded that for these people whom we have invited to our shores, we are responsible. We are just as responsible to supply them with the first requisites of their moral life as we are to supply them with the first requisites of civil life. Moreover, now is the time to act, not ten or twenty years hence. If we want to preserve the west of Canada for God, now is the time to see to it.

2. Moreover, all over the world there are opportunities for Missionary work never offered to the Church before. But, a few years ago the greater part of Africa was wholly unknown, much of India, the whole of China and Japan were absolutely closed to the Missionaries of the Cross. Now the whole world is open and the Missionaries of the Cross may even penetrate the most sacred and inaccessible regions even of China and Thibet. This constitutes a call to the Church to be up and take advantage of these open doors. God speaks to us to-day in the language of opportunity. He uses no other voice; and if we refuse to heed it, we shall miss the day of our visitation. Then, moreover, what makes the present opportunity doubly precious, is that it has come at the precise moment when the heathen nations are most impressed with the superiority of the Christian nations in all the arts of civilized life and scientific knowledge, so impressed that they are disposed to listen to their teaching and welcome their religious message also as superior to their own. This is supremely the case in Japan and China to-day, both of which are ready and eager, not only to adopt and apply our engines of destruction, but also the best thought and civilization of the Christian nations. Now,

therefore, is the opportunity to send our Missionaries and send our best and strongest men.

3. Then thirdly, it seems to me that, humanly speaking, the very safety of Christendom demands that the Church send her Missionaries to the heathen. We hear much of the "yellow peril." But there may be more in the "yellow peril" than we are at first disposed to think. God moves in a mysterious way, His wonders to perform. Disorders, revolutions, wars and tumults are sometimes His vengeance for neglect of His warning, or for lost opportunity. Let me remind you of a piece of past history. At the beginning of the fourth century of the Christian era, the Roman empire acknowledged the Christian faith as the religion of the empire. After four centuries of patient and courageous sacrifice, the Cross had at last triumphed, and it seemed to the Christians of those days as if the conversion of the empire were the conversion of the world, and there seemed no further need for missionary enterprise. The nations lying outside the Roman empire were left in their darkness. What was the result? The heathen nations lying north and east of the Roman world burst over the Roman empire, wave after wave, avalanche after avalanche, the Goths, the Franks, the Vandals, the Turks, the Saracens, the Huns, until it seemed as though Christendom itself would be overwhelmed and destroyed. That was God's vengeance for the apathy of the Church towards foreign Missions. If Christians would not send their Missionaries to the heathen, God would bring the heathen to their very doors and compel them to preach to them. May there not be a warning for us in that history? What has happened once may happen again. A short time ago Lord Wolseley declared that the Chinese only wanted a Moses to enable them to overwhelm the rest of the world. In view of the momentous events taking place now in the East, we know not what changes may soon be forced upon us. The "yellow peril" may be nearer than we think. Sir Robert Hart has declared that the only way to avoid it is by the evangelization of China. There will be no "yellow peril" from a Christian China or Christian Japan. There will be no more peril to the world's progress from a Christian China than from a Christian Canada or Christian England.

The safety of Christendom and the cause of progress and civilization, no less than the commands of Christ urge us to maintain and augment the Church's Missionary forces, and I trust that this year and for all years to come the wealthy Diocese of Huron will not only make up, but exceed the sum expected of it by the General Board.

Never before have we in this Diocese made such an effort in behalf of Missions as that carried out in the month of May,

never indeed has there been such a campaign in any Diocese in the Canadian Church. We look for great results from it. But do not let us make the mistake of thinking that one spasmodic effort is all that is required. The campaign must be followed up by continuous effort on the part of the local Clergy, or else the expected results will not follow. The campaign was intended only to break the ground for them to further cultivate. Need I say that the Church expects the local Clergy to keep the cause of Missions prominently before their people and to spare no effort to secure adequate support? The Clergyman is the ambassador for outside objects in the parish. It is his especial business to look after them. If he does not watch over them and prosecute them, probably no one else will. Moreover, he will never suffer through it, but will rather rise in the estimate of his people. It is his great opportunity to urge his people to be liberal without the suspicion of selfishness.

FINANCIAL SUPPORT OF CLERGY.

We are justly proud of the discovery recently made as to the high rate of giving towards Missions on the part of members of the Church of England. Our people stand first among all the Protestant communions in the amounts they give *per capita* towards Missions. We are proud of the prominence. Let us try to maintain it.

But there is one aspect of Church support in which our people fall below their brethren in other communions, i. e., the support of their own parish Clergyman. We have inherited a bad tradition. Church support was no part of the necessary burdens of our fathers and they did not teach it to their children. The disease affects the whole Church, but especially our farming population. Often in the Church of England we have to join together two or three places to form a parish in a wealthy country district, and the Clergyman will be overworked in looking after his wide field, while other bodies will have two and sometimes three men covering the same ground, and are just as well if not better paid than our one, although their two or three men will not have many more families to look after than our one. Brethren, the Church will never thrive so long as you fail to support the Clergy properly. The Clerical profession is an unworldly calling, but that does not mean that the Clergy are to be starved. Nothing will do more to make the Clergy worldly-minded than giving the Clergy inadequate stipends. The Clergy have endured long and uncomplainingly. But, now we have arrived at a stage when it is not right to allow the self-sacrifice to proceed further—when the Church will suffer if something is not done to augment the stipends of the Clergy. It positively deters men from

entering the Church. We have to search all over Western Ontario for students, and almost to coax men to enter the College for training. We have now eleven parishes vacant in this Diocese, and no Clergymen to minister in them and no immediate prospect of men. Men do not care to enter the ministry if the stipends are such as to cause perpetual embarrassment, and the situation has arrived at that stage. The Clergyman, moreover, cannot be at his best in his ministerial work when that is the case. When the limit of stipend was fixed at \$700, the cost of living was at least 20% less than it is to-day. There has been a readjustment in all other departments of life, corresponding with the increased cost of living; but there has been no increase in clerical stipends. The time has come for readjustments of Clerical stipends and I believe that once our people realise the present condition they will not be slow in responding. The readjustment of the Missionary Clergy's stipends will be made at this Synod, when I hope it will be found possible to put the minimum at least at \$750, and if possible at \$800. But the work should not end with the Missionary Clergy. It should be carried out right through the Church - in all our self-supporting parishes. Nay, the town or city Clergyman, who has received no increase in stipend during the last five years, is the greatest sufferer of all, for the increased cost of living is felt most in the towns and cities. To make the stipends now equal to what they were five years ago, there ought to be a general increase of at least 20%.

SPECIAL FINANCIAL AGENT.

But how can this be done? That brings me to a subject which I wish the Synod to consider very seriously, viz., the advisability of employing a special Agent or Missionary to look after various financial matters, such as the canvass of parishes with a view to the augmentation of stipends, to place before the people the claims of the various Diocesan funds, and the apportionments to the Missionary Society Canadian Church. The Diocese of Ontario has already employed a man for this purpose, with the result of great and substantial increase in Clerical stipends and Missionary contributions. Toronto has a Diocesan Organizing Secretary for Missions with the result that they have large surpluses in all funds depending on voluntary contributions. I feel convinced that if we can only have the right man, it will result in this Diocese also in increased stipends for the Clergy and a more adequate support of every good cause depending on voluntary contributions.

Further, it must be remembered that even although our Diocesan Debt is practically wiped out, yet the capital funds of the Diocese do not yield the income which they once did,

and it might be a wise step for the Synod to consider whether the capital of some funds should not be increased. Add to this the fact that the revenue derived from voluntary contributions is not equal to our requirements, and we can see that we must devise some means of meeting our obligations, and we should endeavor to do so without impairing efficiency.

MORAL SUPPORT OF CLERGY.

I have spoken of the adequate financial support of the Clergy. I want also to emphasize the necessity of generous moral support. Their position is most difficult and delicate—most mysterious and responsible. They are stewards of the Mysteries of God. They have to listen to the voice of the Eternal; they have to maintain the tradition of the historic Church; they have to watch over the eternal welfare of the people committed to their charge. Brethren, pray for the Clergy—that their faith waver not, that they be filled with zeal and grow in grace and wisdom and in love for the souls of their fellowmen. If we could only rely upon the efforts of the Clergy being reinforced by the intercession of the laymen, how much easier, nay, how much more efficient would be our work. You know how much is expected of your Clergy, how separate they are from the life in the midst of which they dwell and whose atmosphere they are expected to purify and influence. You know they have to visit the sick and dying—it is not an easy task. You are glad they do it, it would make it easier if you were occasionally to let them know your sympathy with their work. You are severe on them if they do not preach well or if they do not visit diligently. Perhaps you are right, and yet it may not be altogether their fault. After all may not their failure be partly due to you? If you had prayed for them perhaps they would not have failed. Perhaps wisdom and utterance and zeal might have been given them if you had prayed for them. But you did not pray for them and therefore they have failed. Surely the blame is partly yours. Fault-finding and criticism may have their place even towards the Clergy; but I doubt if they ever succeed in helping things much. But I am sure that there are other ways—more human and efficacious ways—more Christlike. Leave the arm-chair of easy criticism and give a brother's hand to your Clergymen. Let them know that they have your sympathy and your prayers. After all, the Clergy's work is your work, their cause is yours. They work for you, they pray for you, they minister to you in sacred things. See to it that you succor them by prayer, by counsel, by sympathy and zeal.

THE SOVEREIGNTY OF CHRIST.

Finally, let me once more remind you of what is the fundamental aim of the Church's existence. The Church exists in order to apply to all mankind and to every department of life the endowments, powers, forces, gifts and graces which God conferred upon humanity by the Incarnation of His Son and the sending of His Spirit. In the prosecution of this aim, as well as in the battle with the agencies of evil, she needs the help of every member and she must strain every nerve. Moreover, she has only a limited time to do it.

I have already spoken of the Missionary aspect of this aim of the Church. In the few words which remain I would ask you to think of this with reference to the work of the Church in our own midst. The aim of Christians is the same, whether in Mission or work or in their activities here at home—to apply the Divine powers to the life of humanity—to proclaim the supremacy of Christ and claim for Him the sovereignty over every department and province of our human life.

The outward aspect of this work will change from age to age. The problems, doubts and difficulties, social, scientific, theological, of our day are wholly different from those of our fathers. The Church must keep pace with the intellectual expansion of the age. She must enter sympathetically into the social problems of the age. She must rearrange ideas and re-state old truths in accordance with the new point of view, or else she will not effectively assert Christ's supremacy over the life of to-day. Phrases and catchwords of a generation ago do not appeal to us. Words and subjects that filled the souls of our fathers with joy or sorrow or dread, fail to stir us to emotion. But the truth is the same yesterday, to-day and forever, though its outward forms and expression must be re-cast and re-clothed in present-day garments. And this must be done in every department of life. For Christ claims supremacy over the whole of our life, and the assertion of this absolute supremacy is the task before the Church. The task would be easy if we could be content with only a partial supremacy. Our temptation to-day is to rest satisfied with this partial supremacy. There has been a tacit and subtle withdrawal of many provinces of life from the supremacy of Christ in recent years. We have been tempted to solve our problems by dividing the Universe, human nature and human life into distinct and separate partitions. In our innocence and blindness we say, here is a province for the man of science, and here is a province for the statesman, for the business man, and here is a province for the Church, for theology and religion. Let them not trespass on each other's domain and all will be peace. And as we say it we give color to the subtle and fatal

delusion that somehow or other there are two or more kinds of worlds—one for the Clergyman and the theologian and one for the student of science or for the statesman and man of business—a sacred and a secular world, and that with the latter world Christ has nothing to do. I confess that to me such an attitude is one of utter weakness and betrayal of our Lord Jesus Christ. It is a grave and fatal delusion. For there is no such division in our life, it is contrary to the Christian teaching of every age, and after all it is the one God that rules in both spheres, and Christ can be satisfied with no divided sovereignty. If He is King at all, He is King over the whole of our life, over our scientific knowledge, over our politics, over our business, over our family and personal life. It is false theology and treason to Christ to talk as if there were a separation or division of our life into provinces, in such a way, for instance, as to imply that what is morally wrong might be commercially or politically right. It is the duty of the Church to protest against this tacit surrender—to claim for Christ the whole of life—political, municipal and commercial life, no less than what is termed commonly the spiritual. Nay, the service which men may offer to Christ in the parliament or in municipal councils or in trade or as artisans and laborers may be and will be just as spiritual as the most solemn act of a titled prelate in his gorgeous cathedral, if they render their service in the faith and fear of God and from love to Christ. The distinction between secular and spiritual is false. The opposite of spiritual is not secular, but carnal. All secular work may be, and with all Christians ought to be, also spiritual work.

And so I consider it the duty of the Church and of the Clergy to pay the closest attention to all questions that affect the well-being and progress of the people, so that they may be able with intelligence and power to assert the supremacy of Christ in every relationship. To do this we need in the first place a strong ministry—a ministry equipped on the one hand with all the advantages and power which human culture and training can give, but above all a ministry conscious of its vocation—of its Divine call and mission.

But we need not only a strong ministry, we need more ministerial agencies for bringing the power of the Gospel into closer touch with the people's life. As it is we limit the operation of the Church to the agency of one man. The preaching of the Word and the application of that Word to the life of the people is practically confined to the parish Clergyman. Consequently the wealth and variety of the Church's spiritual endowments—the power of the Holy Spirit—is cribbed and cabined and confined. We want to utilize the ministerial

gifts of godly men—to harness them and send them forth endowed with the Church's authority. How to do this effectively is the practical problem before the Church to-day. We have the gifts; we have the men, but somehow we fail to use them effectively. How the problem will be ultimately solved with us, it is impossible to say—whether by the revival of the Diaconate or by some other way. What we have to remember is that in order to bring the powers of the Gospel to bear upon the whole life of humanity, the Church needs the exercise of all the gifts which her members possess. To bring every department of life into subjection to the Lord Jesus Christ—that is the goal of the Church; and to that supreme end we need all the gifts and all the energies both of Clergy and people. And let us remember that all our organizations, our Synods and Vestries, our Schools and Colleges, our Missionary Societies, our Choirs and Parochial Societies, and even the Christian ministry itself—exist for this one aim—the establishment of the supremacy of Christ. Let us never allow ourselves, in our preference of some particular agency or work, to lose sight of this fact and so quarrel over the use of means and sacrifice the great end of the Church; and let us never consent to surrender His claim to supremacy over any province or part of life, and never rest satisfied till the authority of Christ is established and acknowledged as supreme over all—till it is recognized that Christ is indeed the Head of every man, as well as of the Church.

I beg to report that since my consecration I have administered the rite of confirmation in the Rural Deaneries of Waterloo, Norfolk, Brant, Oxford, Elgin, Kent, Essex, Middlesex and Lambton.

Total confirmed: 350 males; 456 females—806. There have been two ordinations held since the last annual meeting of Synod—one held by the Bishop Coadjutor of Montreal, during the interregnum on December 11th, 1904, when the Rev. Arthur Carlile, B.A., was admitted to the Diaconate; the other by myself on June 18th, at St. Paul's Cathedral, when Rev. Horace W. Snell, B. A., and Rev. Charles F. Westman, M. A., were ordained to the Priesthood; Rev. Harrison Palmer Westgate and Rev. Kenneth McGoun, B. A., were ordained to the Diaconate.

And now I commend you to the guidance of God the Holy Ghost. May He direct us in all our deliberations, that so we may arrive at a right judgment in all things.